PEACE NEWS

The International Pacifist Weekly

No. 1,070 December 28, 1956 4d. (U.S. Air Express Edition 10 cts)

The story behind Marilyn Monroe's leading man

INTERVIEW WITH DON MURRAY

Exclusive to Peace News

By GENE SHARP

MOST people know Don Murray as the new Hollywood actor who in his first film co-starred with Marilyn Monroe in "Bus Stop". What many people do not know is that he is a young man who is deeply concerned with relieving human suffering and establishing permanent peace among men.

He made room in a crowded schedule on December 15, for an interview for Peace News, only a little over an hour before he was due to leave London for the US.

As we sat sipping tea in the Dorchester Hotel, and he talked in a concerned, but unassuming manner, of the plight of refugees in Europe, one almost forgot that this 27-year-old young man was now a Hollywood star and famous wherever American films are shown.

This was good, for his story and his beliefs deserve to be shared on their own merits. Even the question I had planned to ask about Marilyn Monroe was lost in the more immediately important subject of the plight of refugees.

Don Murray and his wife, Hope Lang, who also appeared in "Bus Stop", had come to England from Naples where they had been taking steps to solve the problems of refugees of World War II who for nine and ten years have been virtual prisoners in refugee camps in Italy.

Their camp is surrounded by barbed wire. There is a camp guard. The refugees are not allowed to work, for there is not enough work for the native Italians, let alone refugees.

Refugees

He described the camps in Italy as the worst he had seen in Europe, and he had seen others over a considerable period of time.

Don Murray had become aware of the plight of these men, women, and children during his stay in Europe between 1952 and 1955. But he was not there as a tourist, writer, or student.

He had refused to be conscripted into the army because war violated his basic convictions about religion, God and man.

As a conscientious objector who accepted alternative service he had gone to work with the Brethren Service Committee at their centre in Kassel, Germany.

While at Kassel he was a reader of Peace News which was among the periodicals available at the centre.

After a year there, in 1952-53, he was asked to go to Naples by the Congregational Christian Church workers in Europe to work with the refugees in Naples between 1953 and 1955. There he stayed for six months longer than he was required to under the alternative service provisions of the US conscription law.

In Naples he worked with a boys' group and among the refugees. Among the things he did in the refugee camp was to teach an English class.

The amount of English learned was secondary to what the class did for the people attending it. To Don Murray it was a way of "reaching" these people who had been so mistreated and forgotten by so many for so long. He used to go on outings with them.

He wanted to "keep them stimulated so they would not lose interest in the outside world and normal living." He was trying to keep them from "losing their value to mankind which people can easily do when living as prisoners in the camps."

Christmas 1954 was coming, and the refugees had not had a real Christmas activity in which they themselves participated for years. His required period of service was completed before Christmas, but he stayed on.

Appeal

What could be done in the difficult conditions in which these people had found themselves for so long? He decided to do a Christmas programme with the people who had been attending his English class, and with their co-operation he proceeded to develop and rehearse a Christmas programme.

They worked hard and improvised. Then the camp authorities refused permission for the programme.

They feared the long-confined refugees would riot. Don Murray persisted in his efforts, refusing to take "no" for an answer. Finally he got them to agree to allow the experiment.

The tense moment came as the people began to pour into the hall. To his surprise practically the whole camp turned out.

It had been feared that the refugees, who had probably through all the years of rejection and suffering lost some of their self-respect, would not be at all courteous during a programme put on by other refugees from their camp.

For a while it looked like a riot.

Then Don Murray spoke in Italian. He said that although there were many different religions represented in the camp—Roman Catholic, Moslem, Buddhist, Protestant, Orthodox and others—that all of them had in common a respect for Jesus as a man, even if they did not believe in him as a god.

He said that the programme was to be "a presentation of our appreciation of Jesus."

Promise

Then the Christmas programme began. They had no musical instruments, and so they hummed the tunes and fitted Christmas hymns and passages from the Bible together to tell the story of Jesus.

The singing began, and the programme unfolded. As it proceeded the people got quieter and quieter. When they had finished the last reading and the last hymn, there was an enthusiastic applause, and "they made us repeat it over again from the beginning."

Don Murray stayed on with them for a few months more. "When I went home, I promised myself that if ever I had an opportunity to go back to help them, that I would do it."

After returning to the States, he became engaged, and then they both appeared in "Bus Stop". His wife became very interested in refugees too.

During the shooting of "Bus Stop" he was ill, and it was discovered that while working in Europe he had had pneumonia. After the filming and his recovery he and his wife returned to Italy to see what could be done about the plight of these unwanted people in the refugee camp.

He contacted officials of the Italian Government's Ministry of the Interior and officials who run the camps. Don Murray was determined to do what was needed and to finance the work now that he was able to do so.

Help

He succeeded in persuading Beldon Paulson who had preceeded himself in Naples to return to be the real head of the project he was setting up. Mr. Paulson had helped to organise and direct a school and social centre in the ruins of Naples where normal living had been made impossible.

"When I return to the States," Don Murray told me, "my wife and I will be trying to see Government people to stimulate a new immigration law for the refugees who have been in camps for nine or ten years.

"Their situation is getting worse and worse; they are getting less and less aid, and more and more forgotten."

They are also going to buy a piece of land somewhere in Italy, and develop a plan to settle refugee families on the land, developing an agricultural and small industrial community which would, it was hoped, become self-supporting.

It would be free from the "camp atmosphere," with no barbed wire, and no camp guard.

He had succeeded in obtaining the co-operation of the Brethren Service Committee, the World Council of Churches and other bodies. There would be a couple of full-time volunteers from the Brethren Service Committee.

"My job," he said, "was to get Government contacts interested."

Dr. Malfetani, the head of the Italian Co-operative Union, had offered free of charge the use of farm and other experts to the project in choosing the land for the settlement, developing the community, etc.

☐ ON PAGE SEVEN

Don Murray with Marilyn Monroe in a scene from "Bus Stop".

SOVIET ARMS TO SYRIA?

By Brijen K. Gupta

"CALL a country 'Soviet-penetrated' and usurp its progressive Government," has been the principal dictum of the Western policy in the "uncommitted" world.

Since the failure of the Anglo-French imperialistic policy in Egypt, Syria, Egypt's strong ally, has been the victim of a uniform and hostile propaganda in the Western world.

The Daily Mail and the Evening Standard in London, and Le Figaro in Paris have been maintaining, since the first week of November, that Syria has been receiving enormous arms supplies from the Soviet bloc, mainly jet planes and T-34 tanks.

On the other hand the Government of Syria has made repeated denials of such reports. A few days ago the Syrian Foreign Minister informed President Eisenhower that Syria had not received any heavy Soviet equipment since last October.

He has also categorically denied any intention on the part of the Syrian Government to ferment a revolution either in Turkey or in Iraq, where public pressure against the Baghdad Pact is reported to be at its height. What, then, is the truth?

NO SOVIET PLANES

It is very easy to check the reports whether or not Syria has received jet bombers and/or heavy tanks from the Soviet Union.

Such military equipment cannot be smuggled inside a country, as if it were either diamonds or narcotic drugs.

Of the four airports in Syria, only Aleppo and Damascus (and not Ras-el-Aboud and Palmyra), can handle the jet planes, as these bombers and fighters require special technical facilities for landing and take-off.

Three weeks ago, the Government of Syria invited newspaper correspondents to tour the country, visit the military installations, travel through the so-called trouble-spots, and see for themselves whether or not the reports of the Soviet military build up were true. Several newspaper correspondents took advantage of the trip, and their findings have been revealing.

These correspondents—I met two of them in Paris last week—did not find any Soviet made jet planes at either Damascus or Aleppo. Of course, there were the British Meteors.

Similarly, the reports that heavy tanks have been received by Syria in the last two months can be categorically denied. A spokesman of the Baath Socialist Party, who has recently been in Western Europe on a "political" mission laughingly dubbed these reports as "pure nonsense."

EXCUSE FOR INVASION

"Selwyn Lloyd and Pineau need a myth to rationalise their invasion of Egypt," he said, "and Soviet penetration is an easy whipping boy for them."

Any one familiar with the geography of Syria knows that the routes from Latakia, the sea port of Syria, to Aleppo and Damascus has numerous small bridges, which are incapable of standing the pressure of heavy tanks.

The European correspondents not only found these bridges intact but also failed to discover signs of tank treads on the highways of their detours around the bridges.

This is, however, not to say that supplies from the Soviet Union have not been pouring into Syria. Syria has been receiving, since last January, arms from the Soviet bloc, on an average of three ships every two months.

These arms have been mostly artillery pieces (both heavy and light), military trucks, anti-aircraft guns, sub-machine guns, Czech rifles, barbed wire, grenades and ammunition. The total of the supplies received can not be larger than sixty thousand tons, and their value is not more than forty million dollars.

It is unbelievable that such a distorted and exaggerated picture should have been presented by the British Press. British intelligence should have known better since British planes fly almost daily from Cyprus to Latakia, and Latakia itself is within telescopic distance of the Turkish military base at Mount Akra.

Young Dane rejects military conscription

A DANISH secondary school teacher, Laurits Larsen, has sent the following letter to the call-up authorities in Aarhus:

"Herewith I am returning call-up papers for the Oksböll (alternative service) camp. I cannot comply. It cannot be in the interests of the community for me and others to spend 22 months doing valueless work in a camp for conscientious objectors at a time when there is urgent need for teachers.

"All over the country there are many schools needing teachers, and at the school where I work it has been found impossible to secure anyone to take my place.

"This is not, however, to be regarded as an application for further postponement of calling-up. I oppose on principle the State's right to deprive human beings of their personal freedom for shorter or longer period so long as it is not a question of crimes against their fellow citizens

CHOICE

"It is for me and not the State to judge how I can do most for the community. Those people who think that military forces can benefit the country must themselves join up, and not demand that others should serve.

"In matters involving a larger aim those who want an effort to be made must themselves report for duty.

"Human beings are endowed with a free will to choose between good and bad. The State must not contest this freedom by demanding that people should do wrong. When CO's have to serve longer than ordinary soldiers pressure is being put on their conscience.

"They are being pushed into doing that which they believe to be wrong. Many of them succumb to this pressure. They have not been able to exercise free will.

"This in brief is my view of the matter, and I intend to act accordingly."

MICHAEL RANDLE

A three-seater Auster plane, offered to 22-year-old pacifist, Michael Randle, for his Austro-Hungarian border demonstration could not be used because of fog. He left for Austria by train on Sunday, December 23.

Peace News at Schoolboys' Exhibition

Stand No. 4 at the Schoolboys' Exhibition (opening December 31) at the Horticultural Halls, Westminster, London, will be a

PEACE STAND

organised by the National Peace Council with the support of the Peace Pledge Union, the Fellowship of Reconciliation, Society of Friends Peace Committee, and many other organisations.

December 28th 1956

Editorial and Publishing office: 3 Blackstock Road, London N.4 Tel.: STAmford Hill 2262

PEACE NEWS

Distribution office for U.S.A.: 180 Brattle St. Cambridge 38 Mass.

GREAT QUESTIONS FOR 1957

THE year 1956 ends with the destruction of two false ideas. One is the view that it is possible to maintain an ideology among great masses of people permanently by force and suppression. The other is that it is still possible for Britain to regard itself and act like a "Great Power."

Whether 1957 is to become a year of hope and promise or a year in which the nations get onto a slope leading them down into general disaster will depend on the answers given to the questions raised by these two outstanding facts.

First, let us look at the question arising from the events in Poland and Hungary—a relevant question both to Russia and the Western Powers.

That there was ill-advised and irresponsible propaganda emanating from the West aimed at the peoples of the Russian satellite States is doubtless true.

It is also obvious that if there are still a few Hungarians with a nostalgic desire for a return to a Horthy regime (or if there are any Poles left alive who look back longingly to the regimes of Pilsudski or Slavek) they would be glad to see the Communist Governments challenged and would hope for changes different from those desired by the workers.

That people like these had any influence in directing events, however, nobody really believes—not even those Communists who now want a return to Stalinism.

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NO "reactionary" counter-revolution could take the form that the revolt has taken in Hungary, where the workers in rebellion have not only sought to lay down the terms they would be willing to accept, but in the process have taken over factories and have made very evident their desire to run them on the principles of industrial democracy.

These are objectives that are just as offensive to capitalist (to say nothing of "fascist") conceptions as they are to Communist ideas.

It must be remembered that precisely the same charges that the Stalinists are now making about the source of the Hungarian rebellion were also made during the troubles at Poznan and were later disavowed by the Gomulka Government.

Such charges come automatically by reflex action from the Stalinist the moment he meets with opposition.

What 1957 will bring will be either a release to freedom for the subject-peoples of the Russian Government or a full reversion to the abominations of Stalinism. Should the latter happen it is not a policy that can have permanent success. It will lead to increasingly desperate restlessness and instability in Eastern Europe and might break down in a war that may become the all-destroying H-bomb war.

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IF, as we must hope, the Russian leaders renew their rejection of Stalinism they will have to face the fact that the only way to set people free is to permit them to make their own plans for the way they want to live, and that this must embrace a freedom to reject what the Russian Government calls "Socialism," if this is what they desire.

If this development is to take place in 1957 the Western Governments have just as much to contribute to it as the Russian Government. Viewing the matter by militaristic "defence" standards, the Russians have much more need to keep Poland and Hungary under their military domination than Britain has to keep Cyprus.

All that can be done to change this situation should be done. There should be an initiative from the Western Powers to secure disarmament and neutralisation of all the nations of Central Europe.

This would remove the threat that the Russian Government feels it must be prepared to meet in precisely as the Western Powers would in the same situation.

This has always been the logic of the matter, and we have repeatedly urged it as the right policy to be pursued in Europe. In the light of recent events, however, it has acquired a much greater urgency.

If Russia is to revert to the policy of liberalisation it began to follow, however tentatively, it can only do so through a complete reversal of the course it has pursued in Hungary. Such a reversal is not an easy thing for a Government to face.

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IT could only be carried through without leading to a complete breakdown of the Russian Government's control if it were brought into the framework of a complete European settlement and thus did not have to be accepted as a crushing defeat.

Such a settlement is the policy that the Western Powers owe to the unfree peoples of Europe; it is also the policy that would bring hope to the world instead of menace in 1957.

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CONCERNING the second destroyed myth, we have repeatedly urged that if the British Government continued to act on the assumption that Britain remains a "Great Power" as when it was conquering its empire, it would inevitably lead to its economic weakening, the lessening of its influence, and its increasing subordination to one or the other of the real leviathans in world politics.

Britain has proceeded from arming herself as a "Great Power" to acting as one; indeed, Britain's traditions of "greatness" have been repeatedly appealed to by those who sponsored and supported the lunatic undertaking in Egypt.

The result has been a further weakening of the British economy beyond that already achieved by its colossal armaments expenditure, a humiliating diminution of the moral influence of its voice in the world's councils, and a high degree of dependence on the charity and forbearance of the USA to help it out of its difficulties.

The day of Britain as a Great Power is ended. Although we should have preferred to see the realisation of this fact brought about in a less shameful manner, the fact itself is all to the good.

It will be even better if the USA will develop its policy on other lines than the taking over of the tradition of Imperial Britain.

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WHAT is necessary now is a revision of policy that will bring about the abandonment of those courses that were based upon the myth.

If Britain must accept the fact that she is no longer a great world military power the chain of military strong points it has been maintaining in different parts of the world, and particularly in the Mediterranean, becomes a useless extravagance and an unnecessary interference with other peoples' affairs.

There are peoples that Britain would do well to set free, as well as Russia. We should start by thinking again about Cyprus in fundamentally different terms.

We have had a demonstration of the purpose for which Cyprus was needed as a military base by the British; and it has not been such as to encourage us to hope that there may be another.

If we can now change our views as to what is required for defence, we, like Russia, will be able to afford the luxury of leaving people to arrange their own lives.

1956 IN PERSPECTIVE

The Middle East

IF the French, who have now accepted the inscription of the Algerian question on the United Nations agenda, had initiated a clear-sighted policy for that part of North Africa even as late as the beginning of 1956, the whole series of more recent Egyptian and Middle East developments would have taken a different course.

The Suez Canal nationalisation itself—if it had taken place at all at the end of July—would almost certainly not have been proclaimed with such an aggressive fanfare if France's antiquated colonialism had not first elevated President Nasser to the height of a Muslim hero; and the Arab countries had not been united by racial sympathies into a bloc ready to forget mutual jealousies, on whose support President Nasser could safely rely.

Farewell goodwill

TO say this, does not, however, render our own Government's movement full steam astern into the methods of the last century any more excusable or easier to understand. To choose the way of sheer reaction in lurching companionship with France, and to aggravate this shocking error by keeping the Americans in the dark about Anglo-French intentions, was an even worse political sin than the first mishandling of the the Canal issue when Egypt announced the nationalisation.

The year 1956 will now go down not only as the time when the joint Anglo-French action itself opened the door to increased Soviet influence in the Middle East, and Britain stupidly threw away what still remained of good will and esteem for her among large sections of the Arab world.

It is also highly probable that the school books of the future will mark it as the year when references to the "Big Three" or the "Big Four" ceased to have any real validity because both Britain and France had in common senselessness made an exhibition of their own powerlessness.

As the year closes, they have just performed a last war dance over the use of their material and men in the clearance of the Canal, and that, too, is more a sign of littleness than of greatness.

For anyone can forsee the dangers of provocation inherent in the presence of their ships and men in the canal area. Important as speed undoubtedly is in the matter, it does not outweigh the urgency of performing the clearing operations without further incidents of a warlike or near-warlike nature.

and colonialism

THERE was never any doubt that the canal would be blocked at the first sign of any such action as Britain and France launched in November. Is is excusable that the two Governments should have thought they would be left in peace to pursue their anti-Nasser campaign to a successful end and then to proceed with the canal clearance under their own steam?

If they thought that, they are in need of more than three weeks' holiday in Jamaica.

The year of this country's most severe moral and diplomatic defeat ends also with a distinctly disturbing situation in Iraq. And the final outcome of all this is likely to follow the example of the eventual settlement of the Anglo-Iranian oil dispute.

And if that happens Sir Anthony Eden's 1956 policies will have led to the one result for which neither he nor the Suez Group of his party are ever likely to claim any credit: the early disappearance of European "colonialist" influence in the Middle East.

Does Mr. Dulles read Peace News too?

IF a principle is right its rightness does not stop halfway. Mr. Dulles, without realising it, made a declaration in favour of disarmament and pacifism when he addressed the recent meeting of the Atlantic Council at the NATO headquarters in Paris.

Says a report in The Times, Dec. 12, 1956:

He began with a picture of the disarray and disintegration in the Communist world and the Soviet Union itself. This situation had potential dangers, for the Russian leaders might take risks and thus create greater chances of war. In face of this danger the free nations must maintain their moral pressure, and thus help to undermine the Soviet and Chinese Communist systems.

There were admittedly grave injustices in many parts of the world, and in Europe, Asia, or the Middle East there were situations in which nations might be tempted to use force to redress injustice. The concept could not, however, be accepted—this seemed to be the second of Mr. Dulles's great principles—that each nation subject to injustice should attempt to remedy that injustice by force.

In the past the idea of "just" wars had been deeply rooted, even in religious belief, but now there was doubt whether war suppressed more injustice than it created.

The third principle followed from this: that both morality and expediency rejected deliberate resort to war as an instrument of national policy.

Restraint, exercised often under great provocation, was proof not of cowardice or irresolution but of moral strength, and created a moral climate which stimulated and encouraged the forces which were disrupting the Soviet system.

Germany

A DEFEATED and disarmed Germany is once again re-armed, though the increasing opposition to conscription both in the Bundestag and West Germany generally has been able to secure some changes in the original proposals.

The period of conscript service has been reduced to 12 months and some provision has been made for conscientious objectors.

Another nine subsidiary bills have still to be passed before the first 15,000 men of the 1937 class can be called up in April, 1957, and many civic authorities are refusing to co-operate in preparing the call-up lists.

At the maximum the West German contribution to NATO will be limited to 300,000 men instead of the original 500,000 and none of them are likely to be available for another two years.

In spite of the undertaking in the Paris Agreement the West German Government is already asking to be allowed to manufacture atomic weapons, and America is supplying the NATO forces with atomic missiles and the German airforce with jet aircraft.

When the foreign troops stationed there became "defence forces" instead of "occupation troops" the Bonn Government refused responsibility for their maintenance. As a result the British taxpayer will have to find more money for "defence" and German industry will be relieved of some of the burden which is crippling industry in other Western powers.

Olympics only?

THE Bonn Government has taken several opportunities during the year to renew its claim for the restoration of the territories east of the Oder-Neisse and it is significant that Eastern Germany is now officially called Central Germany.

After years of negotiation a Franco-German Agreement on the Saar was concluded on October 27 under which with certain legal and economic restrictions the region will again become a component part of the Federal Republic.

The year has seen no progress towards re-unification which both Russia and the Western powers profess to desire, and the attitude of the Bonn Government in refusing to recognise the Democratic Republic in East Germany makes any negotiations between the Germans themselves impossible at the top level. There have, however, been more contacts of an unofficial kind, and it was interesting that both zones combined to send an all-German team to the Olympic Games.

Moving left

IT has always been the view of Peace News that a peaceful solution of the German problem can only be found through the acceptance by an all-German Government, freely elected under due safeguards, of a policy of disarmed neutrality.

The recent tragic events in Poland and Hungary might never have ocurred if that plan had been adopted, all foreign troops withdrawn from Germany, and the neutral belt in Europe extended to include the satellite countries.

Incidentally the whole problem of the "lost territories" would assume new proportions under such an agreement. In the meantime any suggestion for removing the seat of the West German Government to Berlin has been put into cold storage.

There has been a continued trend in West Germany towards socialism and the Lander elections held during the year have shown additional support for the Social Democratic Party.

Their next General Election in West Germany will probably take place during the first week in September. Though Dr. Adenauer's age makes it unlikely that he can continue as Chancellor, he has given no indication about his successor.

The Social Democrats have good grounds for hoping that as a result of the elections the question of the Chancellorship will be for them to determine and not the Christian Democrats.

In any case 1957 will mark a turning point in the history of Germany.

The Far East

THERE have recently been talks at New Delhi between Mr. Nehru and the Chinese Foreign Minister, Mr. Chou En-lai, during the latter's tour of India. Then came Mr. Nehru's visit to Washington and his discussions with President Eisenhower, followed by Mr. Nehru's return to New Delhi again to talk with Mr. Chou En-lai.

There is little doubt that this succession of talks has embraced the question of the possibility of the admission of China to the United Nations. Chou En-lai has recently been making overtures to Chiang Kai-shek, and it is even reported that Chiang has been offered a high place in the Chinese Government in return for a fusion between Formosa and Peking.

A further factor which emphasises the anomalous situation that exists through the exclusion of China is the recent admission of Japan as a member of UN.

President Eisenhower is now at the beginning of his new term of office. He will not have a better chance to revise the US attitude to China and the admission of China at this stage to UN might be a very important factor in bringing about a greatly needed change in the international atmosphere.

At a time when the Russian Government is making it evident that it looks askance even at the modest degree of flexibility in Communist policy demanded by Yugoslavia, it might conceivably transform the situation if the representatives of the Government of China's 600 million people were admitted to express their views in UN; for however much the Chinese Government might be willing to seek to concert a common policy with the Russian Government it would certainly not be dominated by Russia as are the representatives of the European Communist satellites.

From the Editor's Notebook

U.S. colour bar struggle

I GLEANED some interesting background facts about the Montgomery bus boycott from a report of a speech by John Swomley, American Fellowship of Reconciliation Secretary, made in Oregon, US, recently.

He drew attention to the fact that while the original idea of the boycott occurred to a little-educated Pullman car porter, the organisation of it soon brought the Rev. Martin Luther King into a position of leadership.

King had been exposed to the philosophy of non-violence when he studied at Boston University, where many of his fellow students and instructors were pacifists.

An end to armed guards

A SECOND impact by American pacifism was the visit to Montgomery soon after the boycott had begun by Glenn Smiley, FoR Field Secretary, who conferred with the boycott leaders and white ministers.

He was able to persuade those leaders who had armed guards around their homes at night to dispense with them.

Glenn Smiley also helped the leadership to a clearer understanding of non-violence by relating what was happening in Montgomery to non-violent campaigns of the past.

Martin Luther King himself acquired a new interest in non-violence, not only as a resource for overcoming racism but also as a resource for improving relationships.

For the British too?

I BELIEVE British pacifists would do well to study the lessons of Montgomery.

We too have our "Deep South" with its challenge to pacifists. It is in Kenya, and Central Africa.

Ought we not to consider using some of our resources for field work in that area?

Every practical demonstration of non-violence will help to build up the confidence necessary for the biggest step of all: unilateral disarmament.

Why not a small pacifist headquarters in Nairobi, Bulawayo, or Salisbury? Is it beyond the resources of the combined British movement to open a small bookshop in at least one of these towns where pacifist literature might be distributed to the Africans as they struggle for freedom from white supremacy?

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CYPRUS EDITOR PROTESTS PRESS CONTROL

The Editor of the Times of Cyprus on Nov. 29 sent the following letter to several British newspapers and Members of Parliament

I WRITE to call your urgent attention to the dangers of the new Cyprus Press Law which empowers the Governor, at his absolute discretion, to suppress newspapers without notice or reason given.

On the eve of publication of Lord Radcliffe's proposals, freedom of discussion has been stifled in the Colony.

The existing network of Sedition laws and Emergency regulations afforded ample safeguards for the Government in prosecuting its campaign against EOKA without having to enact this drastic new law, which is without parallel in civilised countries in peace or war.

The stringent Press control already exercised may be illustrated by the news that, as owner and editor of this paper, I was charged yesterday under Section 43 ("Alarm and despondency") of the Emergency Regulations for publishing a dispatch which had been cabled by Geoffrey Thursby to the News Chronicle.

Suppression

Conviction would mean imprisonment for a term not exceeding one year or a fine not exceeding £100 or both.

Under the new Law such a prosecution will not be necessary—the newspaper could simply be shut down at once.

No explanation or reason for this new Law has been given here, but in the House of Lords the Government's spokesman said it was necessary to stop a "spate of allegations in the local Press against Security forces."

I am as jealous as anyone in Britain or Cyprus for the reputation of the Services, but I must point out that no Cypriot newspaper has ever been prosecuted for printing such reports which, if proved false or exaggerated, would have carried heavy penalties.

The "monstrous slanders" of which the Government spokesman complained will not end with the suppression of brief factual reports in the Press. Indeed, nothing is more likely to worsen our relations with the population than to allow rumour and EOKA propaganda against the behaviour of the troops to go unanswered.

Threats

Lord Radcliffe's long-awaited Constitution appears to almost everyone in Cyprus to offer the one hope of restoring the Island to peace and reason. Almost without exception, the English and Cypriot newspapers are anxious to throw open their columns to debate its terms and, as far as they can, to advocate its merits.

What confidence will the public have in the judgment of its Press—the sole remaining forum of discussion in the Island—when the new Law deprives it of any semblance of independence?

The Government's spokesman in the House of Lords is quoted as saying that Cyprus newspapers may still criticise the Cyprus Government. We have received no such assurance here, and if we had, the fact remains that the new Law still carries the threat of suppression for publication of an unpalatable fact or an adverse word.

It is enough to say that no newspaper here would take the risk of publishing the

● ON PAGE SEVEN

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Impossible to judge conscience, says PPU

The following statement on CO Tribunals was submitted to the Committee on Administrative Tribunals and Inquiries on behalf of the Peace Pledge Union in London recently.

THE Peace Pledge Union is a fellowship of pacifists founded by Canon Dick Sheppard in 1935 on the basis of the pledge "I renounce war and will never support or sanction another."

In view of the very far-reaching consequences of the pledge the PPU does not normally accept a pladge from anyone under the age of 18, but it is naturally very concerned about the interests of all who are liable to be called up for military service about that age, and, in particular, those who claim exemption as Conscientious Objectors.

It would therefore submit to the Committee of Enquiry on Tribunals the following considerations which have reference to the working of Tribunals for Conscientious Objectors set up in pursuance of Section 22 (and the Fourth Schedule) of the National Service Act 1948.

It has not been found possible to define conscience, and the Tribunals which examine an applicant whose name is on the provisional register of conscientious objectors to military service, have, therefore, been given an impossible task.

The fact that out of the 5,199 applications which came before Tribunals during the period January 1, 1949, to December 31, 1956, nearly one-third of the applicants found it necessary to appeal against the decisions of local tribunals and that in nearly 50 per cent of such appeals the decision was varied, suggests that local tribunals are not functioning in a satisfactory manner.

BIAS

That in many cases the Advisory Tribunal reverses the decisions of Appeal Tribunals and recognises that an applicant had a conscientious objection to military service, indicates that decisions of the Appeal Tribunal also are often at fault.

In attempting to carry out their task, Tribunals have become accustomed to rely on a method of examination which has little, if anything, to do with conscience.

Although intended to deal with an applicant's sincerity (which is not the same as conscience), the questions are largely confined to elucidating his circumstances and the extent of his reading or his knowledge of the Bible. In very many instances they seem to be in the nature of "catch" questions which have no relevance to the matter in hand.

There is ample evidence that in the case of those who base their opposition to conscription for military service on religious grounds, some Tribunals seem to base their decisions not so much on the personal conviction of the applicant as on his membership of a religious body, especially of the Society of Friends and of the Brethren.

On the other hand, some Tribunals are too ready to refuse exemption to others equally sincere because the religious body to which they belong does not officially oppose all wars.

This attitude often seriously prejudices an applicant, particularly in the case of Jehovah's Witnesses or of members of other churches whose conscience may lead them to the conclusion that the official attitude of their church to war is not consistent with the teaching of Christ.

A RIGHT

The Tribunal cannot have it both ways by demanding on the one hand evidence that an applicant has given serious thought to the question, but on the other criticising him if, as the result of such thought, he is led to differ from the more generally accepted attitude of his church.

Moreover, although the National Service Act does not state or imply that only objections based on religious grounds are valid, Tribunals often seem to equate "conscience" with religious faith, and by their treatment of "political" objectors imply that a political objection cannot have a basis in conscience.

Far too little heed is paid to the evidence given by those who from personal knowledge of the applicant testify to the genuineness of his claim.

As a result, an applicant who finds it difficult to put his innermost thoughts into words, or state his claim convincingly, is at a serious disadvantage. Many applicants are rejected by Tribunals when there is ample proof in written or verbal evidence of the genuineness of the claim to be a conscientious objector.

Statistics reveal that of applicants for total exemption most are either rejected altogether or given conditional exemption. So far as local Tribunals are concerned, the figures for the period January 1, 1949, to December 31, 1955 (inclusive), show that out of a total of 5,199 whose names were on the provisional register for Conscientious Objectors, only 143 (or 3 per cent of the total) were given unconditional exemption.

1,856 were removed from the register and became liable for military service in spite of their claim to be Conscientious Objectors, and 2,059 were only exempted from military service on the condition that they undertook specified civilian work as an alternative.

The exemption of an applicant from participation in what he believes to be wrong is an absolute and not a conditional right.

If a Tribunal finds that the claim to conscientious objection has been established they should grant the applicant his rights under the National Service Acts and give him unconditional exemption, whether it is specifically claimed or not.

EXEMPTION

In practice, unconditional exemption has become almost a dead letter so far as the English Tribunals are concerned, and some Tribunals go so far as to suggest that they are not entitled to grant unconditional exemption in spite of the clear provision in the National Service Act.

The fact that the Minister of National Service is not prepared to give directives to Tribunals or to circulate to local Tribunals instances of the reversal of decisions by the Appeal Tribunals, has given rise to inconsistencies in the interpretation of the Act by Tribunals.

The absence of any appeal from a decision of the Appeal Tribunal by way of a case stated to the High Court leaves an applicant no remedy if, as would often appear to be the case, the decision of the Tribunal is against the weight of the evidence submitted or based on a wrong interpretation of the National Service Acts.

A fundamental principle of British justice is that it should be so administered as to prevent, as far as possible, any innocent person being convicted, even if that may mean that some who are not innocent are acquitted.

We would submit that in view of the impossibility of defining conscience, the difficulty of examining it, and the failure of the Tribunals to carry out the intention of the National Service Acts, the only way, if it is the intention of the State to uphold freedom of conscience, would be to grant total exemption on grounds of conscience to all who claim it, even if that would mean that some would evade military service who were not genuine conscientious objectors.

(Signed)
STUART MORRIS,
General Secretary.

Brockway portests passport refusals

TWO members of the African National Congress of Northern Rhodesia, Mr. Harry Nkumbula, the President, and Mr. Kenneth Kaunda, the General Secretary, together with the Secretary General of the Nyasaland African National Congress, Mr. T. D. T. Banda, were refused passports to attend the Asian Socialist Conference held on November 1 to November 10, as reported in PN previously.

Fenner Brockway, MP (Lab., Eton and Slough) has sent a letter to the Earl of Home, Secretary of State for Commonwealth Relations, protesting against the refusal to issue passports.

He has pointed out that the Labour Party in Britain was represented at the Conference by Arthur Blenkinsop, MP (Lab., Newcastle-on-Tyne, East).

"It seems to me intolerable that representatives of recognised African organisations should be refused permission to attend such a Conference," Fenner Brockway has told the Earl of Home.

"The effect can only be to alienate still further opinion in Asia which is already strained to a far point and to make the Africans feel that we adopt totalitarian practices to limit freedom of movement when this is thought to suit the interests of the European minority which dominates Central Africa.

"I hope you will convey this deeply felt expression of opinion to the Federal Authorities and indicate that in Britain we believe in the Freedoms embodied in the United Declaration of Human Rights."

Fenner Brockway has also brought to the notice of Mr. Lennox Boyd, Secretary of State for the Colonies, the circumstances in which Paulo Muwanga of Kampala has been deprived of his passport, whilst wishing to attend the Conference.

Muwanga, a representative of the African Youth Organisation in Uganda, was arrested and charged with sedition.

When the case was referred to the High Court he was released on condition that he surrendered his passport until the case was ended.

In the High Court he was convicted and paid a fine. Nevertheless, the authorities declined to return his passport to him.

AFRICA

Sir Clement Pless is resigning from the office of Governor of the Eastern Region of Nigeria. As reported in Peace News, July 20, Sir Clement Pless was involved in the crisis in Eastern Nigeria through his opposition to Eastern Nigeria's Prime Minister, Dr. Nnamde Azikiwi, and to the Nigerian Cabinet's policies.

The South African Indian Congress has been urged by the President of the Indian National Congress not to submit or surrender to the "racial tyranny" of the South African Government. In a message sent from New Delhi he urges them to resist with all their might. "But your weapon should be the weapon of non-violence, the efficacy of which has been more than tested in our own struggle for independence."

CELEBRATING?

A READER who has just celebrated his 21st birthday and his "demob" from National Service by sending a guinea to Peace News writes:

"I cannot think of any cause I would sooner help by some thanksgiving on these occasions than that of peace. Herewith a cheque, which I only regret cannot be £21, not shillings. All best wishes for the success of PN, and may others, like me, find it a help in converting those who are not happy at the present state of the world."

His letter came on to my desk with one bearing "a tiny Christmas gift (2s. 6d.) from an old age pensioner and a lot of grateful thanks for the wonderful service you render week by week . . . there are many people yet to convince of the blasphemy of war."

The enthusiasm of youth and the steadfastness and wisdom of old age: two good ingredients for Peace News, which is entering its 21st year because its readers are determined that Peace News shall continue publication whatever the financial difficulties involved in newspaper production in the mid-twentieth century.

And so we end 1956, one of the most anxious years in the paper's history, on a note of thanksgiving. We have come very near to meeting the largest publishing deficit the paper has ever faced. Our target for this Forward Fund appeal was £3,090.

Can we close the small gap which still remains? We need:

£95 by Dec 31

If there is one reader who wants to celebrate by sending a cheque for that figure we shall be able to make a good start in meeting our 1957 publishing deficit, for I know that many of you will be sending smaller contributions.

Keep Peace News selling on the streets at 4d. in 1957! Pass the hat round on New Year's Eve, wherever you may be.

THE EDITOR.

Contributions since Dec. 14: £126 10s. 9d.
Total since January 1, 1956: £2,904 12s. 11d.

Anonymous contributions gratefully acknowledged: from Southport, 10s., Bristol, 5s., Coventry, 10s., S.J.L., 10s., Bristol, £1 1s., H.M.R., £1.

Please make cheques, etc., payable to Peace News Ltd., and address them to Lady Clare Annesley, Joint Treasurer, Peace News, 3 Blackstock Road, London, N.4.

To guide readers who wish to benefit Peace News when making their wills, the following form of legacy is suggested:

. . . and I give the sum of £ free of duty to Peace News Ltd. the principal place of business of which is at 3 Blackstock Road, Stoke Newington in the County of London.

U.S. children help, too

AMONG the gimmicks used by the American Friends Service Committee for gathering in gifts for the needy peoples of the world, is a clothesline of clothes.

The AFSC suggestion is that a clothesline be stretched from corner to corner of a schoolroom, club hall, or any place where children meet, and the idea is to encourage the children to bring a gift of underclothing and peg it to the line.

Children may pin a card giving their name and address to the articles they bring. When the line is full, the articles are removed into a box, marked "Clothesline of Clothes," and sent to the AFSC at 23rd and Arch Streets, Philadelphia, Pa., USA.

As in previous years, the AFSC are running their scheme for buying bricks for houses in Korea. Individual collecting cards, with spaces allocated for coins, are obtainable from the AFSC. Five cents pays for 3 large blocks, and a Korean house requires 1,500 blocks.

During the Christmas season, socks and stockings are associated with Santa Claus, and the AFSC have devised an attractive and sensible method of collecting these much needed items, segregating them from other clothing collections.

Children begin by collecting the money necessary to buy a pair of long, warm woolen stockings. These are of knee-length, in bright colours, and large enough for a nine or ten-year-old child. It is hung in a prominent place, with its partner rolled-up neatly and stuffed inside.

Christmas trees

Each child buys a pair of socks of his or her own size, may enclose a card with the sender's name and address on it, and rolling the pairs into neat bundles the children place them in the large stocking, filling it to the top.

Christmas trees have had an air of intention about them this year. Festively decorated, their branches wave goodwill. This all began in 1950 when someone with a bright idea installed a tree on the floor of a Philadelphia department store.

Children and members of women's clubs hung mittens on the tree. Soon there were 1,600 pairs, and when other groups brought their offerings, the figures rose to 5,600.

Now the idea has spread to handkerchief trees, school supply trees, trees bearing baby clothes, or sewing accessories, or toys, or money. The latter is called The Wise Man's tree, for one of the wise men, it will be remembered brought gold to the infant Jesus.

Collections from the trees and from the stockings are sent after Christmas to the AFSC packing centres, from whence they are despatched to needy areas overseas.

How to volunteer for the war on want

"THIS century will be known, not as the atomic age, but as the age when for the first time since the dawn of history man had dared to hope that the benefits of civilisation will have been employed to assist mankind the world over."

Two thousand senior school boys and girls attending the conference last December, sponsored by the Council for Education in World Citizenship, were thrilled as speakers, including Ritchie Calder, spoke of the only war worth waging: the war against hunger, poverty and disease.

The question which many of those 2,000 "Citizens of Tomorrow" asked was, "How do we take part? What sort of training do we need?"

If, after reading Ritchie Calder's article on the opposite page you, too, want the answer to these questions, here is what you can do:

First, write to the Secretary, United World Education and Research Trust, c/o National Peace Council, 29 Great James Street, London, W.C.1, and ask for a copy of "Overseas Vacancies Register."

Whether you are interested in education and teaching, in the administration of a school, hostel or hospital, in medicine or nursing, or in youth relief work, you will find vacancies in your field in the Register.

SECOND STEP

You will note that the various positions are administered under the auspices of a number of organisations: various church missionary societies, the Friends Service Council, the Friends Ambulance Unit, the British Council, the Institute of Christian Education, the Holiday Fellowship, the Society for the Propagation of Christian Knowledge, and the Mission to Lepers, for example.

The second step is to write to the appropriate organisation about the vacancy you are interested in, asking them for details about the job and telling them about yourself and your qualifications.

This is only the beginning. Much lies ahead, including, possibly, special training. Your foot is on the first rung of the ladder. Good luck!

WORK-CAMPERS IN ACTION

Youth workcampers are seen tree-felling as part of a service project in aid of a school for maladjusted children in Potterspury, Northamptonshire, England, earlier this year. The project also included the redecoration of the building. See story on work camps on page seven.

Photo: Courtesy International Voluntary Service for Peace.

English teenagers write about

THE PEACE WE WANT

Gerald Hutt

Aged 15 and living in Camberwell, London.

DURING the next twenty years I would like to see so many changes that I would not have space to list them all so I shall take the most urgent ones first.

By far, the foremost menace of our civilization is conscription. It turns youth in its very tender years, into hirelings of the State and robots of the war machine crushing out individualism and giving birth to the "mass man."

Next I would like truth in all things, because having so much faith in the goodness of mankind, I believe, with the truth in all matters, war would be an impossibility and "world peace" would be established.

Next I would like "world government" with the prejudices of nationalism and tradition wiped out and birth certificates issued to all new life as "citizens of the world" and not any so-called State or otherwise.

As "citizens of the world" we could all work together with understanding and men would live not only for themselves but for their fellows also, standing together, to wipe out famine, tears, blood, and sweat and replaced instead by happiness, comfort, and freedom for all.

Living as one family immaterial of colour,

race, or creed, working together for peace and prosperity for all mankind.

Next I would like to see in big matters of crime a psychological approach and in small things I feel more love and kindness, understanding with help, instead of horrible cells would do much better. I would like the job of demolishing all prisons.

Next I would like to see the "art of money-making" wiped out, by the "art of living." I feel money would be another good thing to be rid of. I think money is a curse to mankind, wars are fought for it, men go to the depths of brutality for it, lie for it, steal for it, sell their souls for it. In short I think the main factors of my hopes for the next twenty years are *truth, peace, freedom* and *justice.*

Michael Darby

Sixth-former at Leighton Park School, aged 17½ and studying History and English. His hobbies are bookbinding, folksinging, debating and decorating.

HISTORY is full of people who have wanted to return to the ways and life of the Apostolic Church or the early Christian Church. Yet pacifism, which for nearly three centuries was the orthodox practice of the early church, is now the faith only of a minority.

Never has man needed more than at the present day to set aside his preconcieved ideas and prejudices and to think out once more what he should believe and how he should act.

All thinking people are generally agreed that war is evil and contrary to the will of God. At what then must we, the youth of this country, aim?

We must press for world disarmament, and this desired end can best be achieved perhaps on a "budgetary basis."

Dame Kathleen Lonsdale, FRS, and Barrow Cadbury have suggested that countries adopt a progressive annual reduction such as 10 per cent of the basic sum of money for five years.

The advantage of a financial basis for disarmament is that money could then be available for a war against famine, disease and unfriendliness.

But this would only be a beginning to end the problem of a cold war, and if need be we must be prepared to give a lead by unilateral disarmament.

Pacifism, like Christianity, is no political policy but a way of life. The moral law of gentleness and forgiveness and love should be the guiding light by which we all live.

The Christian way of love bears with it a grave but splendid responsibility. May we all be aware of this responsibility and be faithful to it throughout our lives.

Joseph Rowntreee

Aged 17. Is also at Leighton Park School. Like Michael Darby has made a hobby of bookbinding while there. Has made the School Archives another hobby.

I REMEMBER, when, at a tender age of six or seven, I was told all about England being the workshop of the world, of Cook and Drake, and many other Englishmen who appeal to the imagination of the young child.

I do not remember being told that England is no longer the leading nation of the world.

Everybody told me horrifying stories about the Germans and how England had gone to save the world from Hitler. I knew about Napoleon, and hated France because his policy opposed British foreign policy.

I had no tolerance for Eastern peoples because I knew they lived in backward countries and my teacher never explained that it was not their fault, but the responsibility of such countries as ours to help them.

And so I was brought up, being proud of being English because England led the world, I was told, in everything from colonisation to making the first locomotive.

I am not the only person who has been disillusioned in this way.

The drastic thing is that this highly simplified English history is so interesting to children that it has a great effect on their thought, even when they have grown up. Is it not right that our teachers should foster from an early age an interest in international relationships instead of disillusioning the young people on whom the country depends for its future success?

David Gillet

Lives at Bournville, Birmingham. Is 16½ and studying French and German. His hobbies are swimming, gymnastics, Russian, Spanish. Is school librarian.

LOVE is the essence of Christianity. When we set off along the path of life do we take a job for the amount of money we get from it or do we take it for the love of our fellow men? Do we listen to God and carry out His will in our lives?

More people in the world should devote their lives to the fostering of international understanding. War is very often an outcome of fear between countries and fear usually arises from lack of understanding.

We must intermingle with and show more love to people of different races and nationalities.

We must help them by working among them. In some parts of the world the standard of living has actually gone down since before the war and many millions of people are on the verge of starvation.

Are we going to forget about them and take some "cushy" job in this country or are we going to accept the challenge whatever the sacrifices we may have to make?

Let us accept the challenge and devote our lives to international understanding and the "war on want."

H. M. Dobinson

A student at Leighton Park School, Reading, Berkshire.

THE sun set with sub-tropical rapidity; the neon lights glowed in festive rows; chessboard arrayed in American style; while the Cardinal, little red bird, flew into the Ozark undergrowth.

A Briton surveyed the scene: so far from home, and yet still at home. This home was not like home; old cars did not rattle round Keep Left signs, nor did Big Ben strike nine o'clock.

This was the land where a Daimler passes Times Square with silent competence.

But America can seem our home because our spirits are conversant: when we talk, the connection is perfect; there is no need for sparks cracking like a Wimshurst machine.

A spark can start a fire: wars spring from the hearts of men. From a failure to attain mutual comprehension arises friction, and from this friction heat to inflame a war.

We need have no fear of another war with America now: for now we know we are brothers.

But what Englishman has been a tourist in Egypt, or Scotsman in Mongolia? Too few have seen America; but all have seen an American. What do we know of Siberia?

The god of business and the god of crime require as sacrifice the tariff and the passport; but the god of politics has closed the autobahn of life.

We ought to be travelling along it and knowing the drivers on it: but our narrow lanes should be just as open.

Arnold Weir

Lives at North Shields, Northumberland and is 18 years old.

IN world affairs, I would like to see the unification of the United States and the USSR; this would eliminate the danger of a major world war.

In order to ensure the prevention of minor wars, and to curb the ambitions of such troublesome and secondary contries as Egypt, Israel, and Britain, a powerful United Nations police force should be established.

However, it is in home affairs that I would like to see the really sweeping changes.

In the political field, the implementation of proportional representation is a necessity; while, with regard to religion I would like to see the disestablishment of the Church of England, the curtailment of BBC religious propaganda, and the cessation of the practice of indoctrinating schoolchildren with Christian mythology.

On the social side, there are several reforms that I would welcome: foremost, the banning of tobacco smoking in all its forms, after the finding and popularisation of a scientific and adequate substitute; next, the building of safer roads, and the prohibition of the use of private vehicles in towns; also I would welcome considerable penal reform, making cure rather than revenge the principal motive of the law.

John Hood

Is 14 years old and attends Richmond and East Sheen (London) Grammar School. Was up a tree when the photograph was taken, but is down to earth in his ideas of the world he wants to see.

THE sort of world I hope to be living in in twenty years' time, when I would be 34 and probably a scientist, is a peaceful world in which there is far more freedom and friendliness.

I hope to be a scientist so as to be able to help mankind by doing research, and I should like to do work that would help the underdeveloped countries whose need is greater than ours.

As some countries have better facilities than others, it would be a good thing if you could travel to those countries to do research work there.

I am sure that every boy and girl of about my age wents to intermix and travel, but there are so many factors to stop us. The main reason is that there is not enough peace in the world.

If there were more peace, no one would mind if you were Communist, Christian or coloured. People would trust you as you would them.

You would be able to travel to different countries without visas, etc., and to see the wonders of the world, to make new friends and meet different people; not only those who live in your own part of the world.

Only if the countries of the world are at peace could you have easy travel to any country.

International travel could mean that more sport could take place. Athletes could meet anywhere in friendly rivalry and compete against each other without the fear that because one country did something the other did not approve of the meeting would be called off.

I should like to see rivalry in sport and in who can benefit mankind the most, not in who can make the biggest and most dangerous bombs and blow the world to bits.

You can only have this sort of world if you love and trust your neighbour.

If only we remembered that Christ said thou shalt love thy neighbour as thy self, we could have this world.

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RITCHIE CALDER

ADVENTURE WITH A PURPOSE

by Ritchie Calder

Ritchie Calder, CBE, is well-known as a writer on scientific, social and political subjects. Until recently he was Science Editor of the News Chronicle, and he is a Member of the Council of the British Association for the Advancement of Science.

Mr. Calder was a member of the British delegation to Unesco in Paris in 1946, and to Mexico City in 1947; was special adviser at the UN Food and Agriculture Organisation Famine Conference at Washington in 1946, and was engaged on the Desert Survey for Unesco in 1950. A year later he was chief of a special UN mission to South-East Asia. In 1955, he carried out a survey of the Arctic for UN and the Canadian Government.

The Eskimos in the Arctic, when they go off into the Snow Desert, trapping and hunting, take radio receivers with them on their sledges. And this is the message which I heard 120 miles north of the Arctic Circle: "Eskimo parents are asked to keep their children away from the air strips, and particularly to stop them from hanging on the tails of aircraft."

THAT is the sort of world we live in. That group with which I was, had until 30 years ago never seen a white man. In a single generation they have stepped out of The Stone Age into The Atomic Age.

When they go hunting now they take with them Geiger counters, instruments for detecting uranium, that mineral more precious than gold because it provides us with atomic fuel.

Little Eskimos, wrapped up in the furs of the caribou and the seal, can tell you the names of types of aircraft flying overhead.

And when I lived with the Dyaks of Borneo, in a longhouse near the Equator, there was a chromium plated bicycle hanging from the rafters of that communal house, with 250 people living under the one roof.

It was like one of their pagan fetishes because there was not a path within a hundred miles of that house on stilts on which anyone could have conceivably ridden a bicycle. But it had been brought, a month's journey by dug-out canoe up the crocodile river from the coast as the symbol of the new world to which they knew they belonged.

Our world has shrunk. Radio and fast aircraft have made everyone near neighbours, and, as neighbours, we intrude upon each other.

The machines and gadgets, the dangers and benefits, of our technical civilisation are thrusting themselves upon everyone whether they like it or not. There is no place in the world which is now inaccessible and no people who can hope to remain untouched.

In many ways this is a pity because there is so much which is undesirable and which they would be better without. On the other hand, there is much good which can be done. I have myself seen the lives of millions transformed by medical science.

There is little to commend a simple life made ugly by disease or by hunger, and when we bring the gifts of life-giving drugs, like penicillin, or better seeds or better methods of agriculture, then modern science is a benefactor.

Partnership

THERE is no way back. Once contacts are made and changes brought about, the process must go on. For instance the Canadian authorities, with a guilt-sense of what happened to the Red Indian, the "Noble Savage," in the past, are anxious to protect the Eskimos.

They want to preserve the nobility of a very fine race. An experiment has been tried of taking Eskimos from the "Hunger Lands" around Hudson Bay and Baffin Land and setting them in the Polar Islands, far to the North. There, there are animals in abundance for food and clothing and there, it was hoped, the Eskimos would maintain their traditional ways.

But you cannot treat people as though they were museum specimens or living relics of a vanishing culture. Around those islands, there are centres of great activity—air bases and radio stations—of which the Eskimos are very much aware.

The Eskimo, apart from being a great hunter is, strangely enough, a very fine mechanic. He can take an unfamiliar piece of machinery to pieces and put it together again. The reason is that, for thousands of years, he has survived in the Arctic deserts by virtue of a photographic memory—a blue-print mind—by which he instinctively remembers landmarks which you and I would never notice.

Moreover, without wood or metals, he had to improvise his tools and weapons and acquired finger-skills. He is therefore a natural mechanic and, what is more, he likes machinery.

He is also highly intelligent and wants to have a share of what is going on around him. So the answer cannot be to segregate him but, by wise measures, to make him a partner.

That is the challenge all over the world—how to establish a partnership in which no people will feel inferior and, while receiving, and conferring, the benefits of experience, they can retain their own essential values and create their own way of life.

Opportunities

FOR the younger generation of the under-developed countries as well as the higher-developed ones, this is an age of great opportunity.

The more I travel the more I respect the innate intelligence of peoples who, in the past, we have regarded as "backward." That was because their ways were not our ways nor our experience their experience, but they can learn what they need to know and we, in turn, can learn that we do not know everything.

If this basis of working partnership, of mutual aid and mutual respect, can be established, there are unlimited opportunities for what I call "Adventure-with-a-Purpose."

There are deserts to be reclaimed and made to "blossom as the rose"; there are Arctic wastes which will yield untold wealth and support civilised communities; jungles which can be turned into fertile lands; and victories to be won over disease, hunger and human misery.

Two-thirds of our planet is drowned beneath the sea. By under-water exploration, with aqualungs to enable swimmers to patrol the depths, with bathyspheres, to take observers down for miles and with television cameras which can plumb even greater depths, we are discovering new realms as exciting to the imagination as any adventure into Space.

This is something more rewarding than rockets-to-the-moon because the sea can teach us how to feed our multiplying millions. As far as the sea is concerned, we are still at the stage of the cave man, hunting his food but one of those days we shall have sea-ranches and sea-farms. We shall learn fish-husbandry as we have learned animal-husbandry.

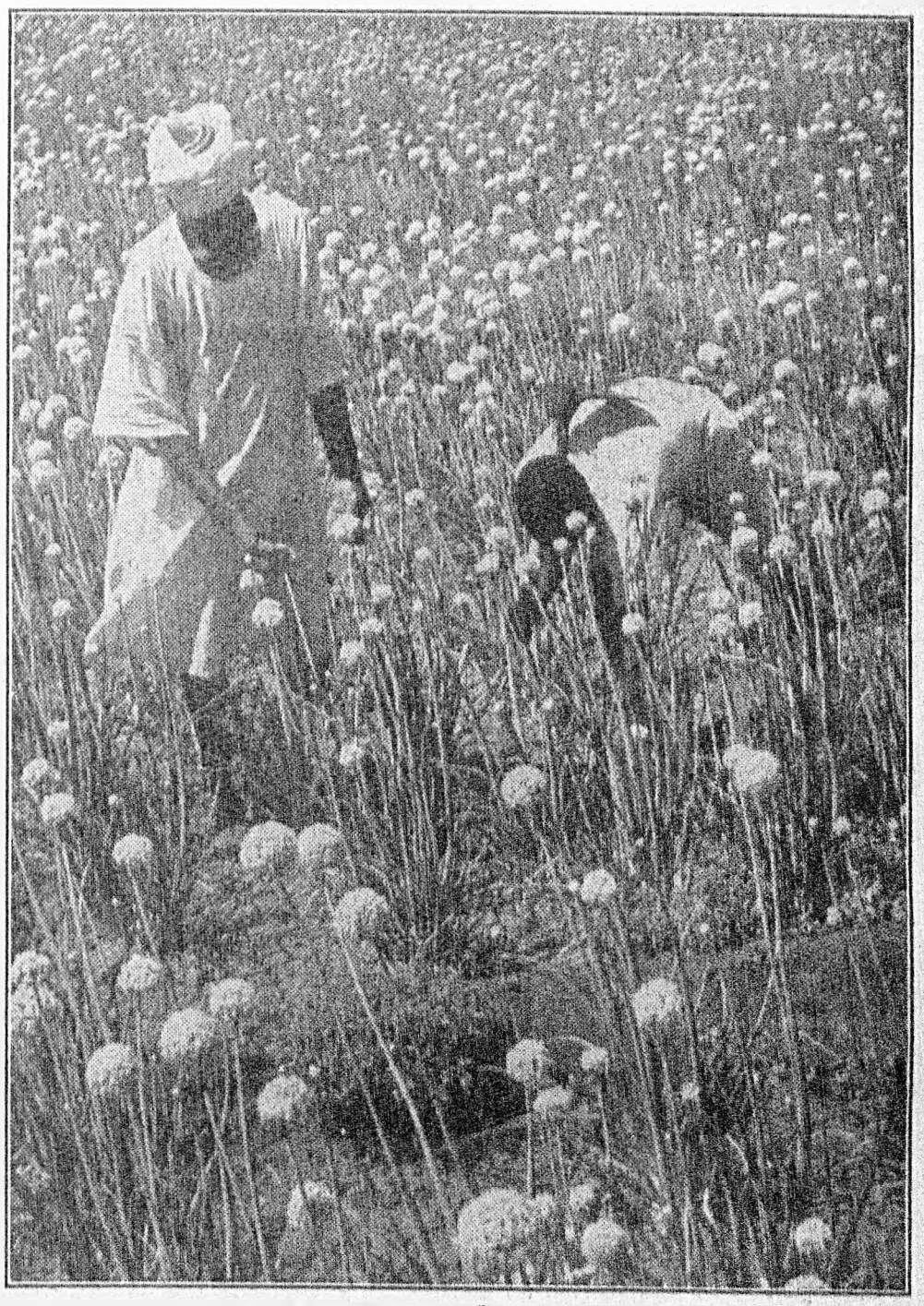

Photo: Public Relations Officer, Sudan Government.

Onion-seed production at a Horticultural Nursery of the Sudan Gezira Board, Social Development Department.

Water, led by a complex network of canals for over 150 miles from the Blue Nile, finally reaches the cotton and other fields in the Gezira scheme in carefully regulated quantities. Without this water, the Gezira could not exist. The new Gezira Extension brings over 1,000,000 acres under irrigation.

Transformation

IT is an exciting world: Only five years ago I travelled in the Sahara Desert, as part of a desert-survey which I made for Unesco.

As I was wading knee-deep in burning sand, a French scientist who was with me said "We are walking on water!" I thought he was crazy.

Today we know that, under thousands of square miles of dunes over which we were trudging there is a great fresh water sea, the Albienne Nappe, which once tapped by well-borings, gushes to the surface.

In a recent report the scientists working in that region said, "We are bringing life to a howling desert."

On another journey for the United Nations I went into the Kipling Jungle, the Mowgli Jungle. For a thousand years, it had been abandoned by man and inhabited by beasts.

★ ON PAGE SEVEN

Photo: National Film Board of Canada.

An Eskimo camp is shown on the move across the ice of Pond Inlet, Bylot Island, Canada, in the Eastern Arctic.

CHESTER BOWLES ON THE CHALLENGE OF AFRICA

William Worthy reviews*

Africa's Challenge to America, by Chester Bowles. 134 pp. Berkeley, California, University of California Press, $2.75.

A FEW months ago in Kingston, during a discussion ranging from Algeria and Mau Mau to Autherine Lucy and the Montgomery bus boycott, a reporter on one of the Jamaica weeklies observed:

"People all over the world are tired of being lackeys. That's what much of the 'trouble' today is all about."

For the past several years Chester Bowles has valiantly tried to bridge a vast gulf that is simultaneously international, interracial and intercultural: the gulf between a billion coloured "troublemakers" and an over-privileged Caucasian land which takes for granted the unbalanced world distribution of the good things in life.

Readers familiar with the unprecedented rapport Ambassador Bowles established with a sceptical and distrustful India will not be surprised by his more recent success in eliciting honest and frank answers from Africans. He fears, with Gandhi, that "the white man's pride of race may prove incurable."

But verbatim conversations in the book make clear that the Africans he met accepted him intuitively as a man who has risen above ingrained Western myths of superiority.

It is equally apparent that he did not limit his contacts to the safe, "good" and hand-picked Africans whom the colonial Press officers palm off on gullible visiting "firemen"—[seeking to put out the "fires" of injustice.—Ed.].

TWO REVOLUTIONS

To Mr. Bowles the challenge of Africa consists of two parts. First, there is the challenge, however painful, to look nationalism in the eye and learn what makes it tick. At several points he reiterates that the foreign-policy problems created by nationalism are not made in Moscow. In one of several swipes at policy-makers in Washington he dismisses this over-simplification which, he writes, "presumably led Mr. Dulles . . . to suggest that the Soviet Union is *creating* the revolutionary unrest which is now keeping so much of Africa in ferment."

The second part of the challenge involves an eleventh-hour need to formulate, with humility, a political and economic programme to satisfy the Revolution of Rising Expectations.

In a continent 95 per cent illiterate many Africans just assume that, come the day of independence and self-determination, the higher living standards to which they aspire will be delivered to them, neatly packaged and ready to be savoured.

Faced with unrealistic demands from their people and only a limited time in which to meet them, newly independent governments will be particularly vulnerable to the Communists when the disillusionment of the rank-and-file freedom fighters sets in.

The people, Bowles writes, will be "harried by their own fellow-African landlords, tax collectors, lawyers and entrepreneurs, many of whom will be at least as ruthless in their methods of exploitation as the Europeans." After the transfer of power the author expects that the level of government efficiency will go down.

AS PARTNERS

Unlike India which has concentrated so much energy on decentralised village reconstruction most of Africa's schemes for development call for direction at the centre. A decline in administrative efficiency in the capitals will therefore render that much more difficult the attacks on poverty and squalor and illiteracy.

Overwhelming though the problems are, Mr. Bowles does not suggest that American Point Four experts and Education clerks draw up ambitious blueprints for presentation to leaders with an all-too-familiar presumptuousness.

In "Teahouse of the August Moon" we saw the futility of the "Plan B" approach, and we are forewarned that the situation in Africa is not a simple one that will respond quickly to good will, money and new slogans. Indeed, Mr. Bowles declares that the American impact will at most be marginal.

He spent sufficient time in India to realize the sensitiveness of any people just emerging from colonial status and determined to make their own mistakes for a change. Rather than an effort to spell out a unilateral made-in-Washington programme, his book is a plea to Americans to wipe clean the slate of preconceptions and colour hauteur, to cast aside the cold-war, one-track approach to the mineral-rich continent, and to prepare to work as partners with proud Africans who have no time to be choosing sides in the East-West struggle.

KENYA

Mr. Bowles appears to be less than optimistic about a change in Western policies earnest enough and rapid enough to help African leaders cope with clear and present crises of land hunger in Kenya and Southern Rhodesia, tribalism in Nigeria and the Gold Coast, and colour bars in many parts of the continent.

In the Belgian Congo he asked the Governor-General what it would take to put that colony and its uranium under Communist rule. The reply: "One hundred thousand white European settlers."

Still another Belgian colonial official told what he would do if he were Governor of Kenya. "I would float a loan, buy the land, and move the white settlers out—even if it required all the NATO armies. If the settlers are allowed to keep control, they will bring all of Africa tumbling down about our ears."

Because Mr. Bowles has so often been prescient about the colonial world, his views in this book deserve a respectful hearing now before new calamities are upon us. A foreword to the book reminds us that in April, 1942, the author proposed that Roosevelt and Churchill (or Roosevelt alone if the Prime Minister refused to accede) expand the Atlantic Charter to include the colonial areas.

OUTMODED

In 1952 and 1953, while serving as Ambassador to India, he predicted a new era of "rouble democracy"—a prophesy widely ridiculed until the travelling troupe of "B & K" whistle-stopped through Asia, ladling out aid agreements at every capital.

In his present book I was glad that he notes one sidelight of the Asian-African Conference which, at the time, received far too little attention.

He writes of "the curious mixture of self-deception, nervousness and arrogance" with which the Atlantic powers viewed the gathering. The nervousness and guilty anticipation of anti-Americanism were so profound that Bandung was overrun with obnoxious "correspondents" clumsily ferreting out intelligence which was readily available in the pages of The New York Times.

In the weeks before Bandung, when word got around that several coloured Americans were dollar-deep in these fake journalistic assignments, African delegations at the United Nations rushed to Negro newsmen and said: "Please say it isn't so."

In a concluding argument for reassessment and rethinking in Washington, the author dismisses as futile and outmoded the present reliance on *Realpolitik*. He then goes on to observe:

"Such factors as people, ideas and faith are emerging as major and often decisive components of national power. Moral considerations, always fundamental in shaping individual human behaviour, have, therefore, become crucial elements in determining relationships between whole peoples.

"Of one thing I am sure: if American foreign policy continues to fly in the face of these ideological forces, it will ultimately come to grief."

★*William Worthy, widely-travelled American journalist, has recently returned to the US from a tour of Africa. He attended the Bandung Conference.*

Something new

"KINGSWAY," the new quarterly magazine of Donald Soper's West London Mission is just out. In addition to a commentary on current events by Dr. Soper, it has much that will interest pacifists. A picture of the new symbol of peace which is going up on the entrance to Kingsway Hall appears on the cover. The magazine is something new in religious literature.

The Loughborough Echo carried a report of the local Peace Pledge Union Group's protest at the way the Government has handled the Suez crisis.

A PERSONALITY SKETCH BY DEREK WALKER

Dedicated to goodwill and understanding

INTOLERANCE in all its ugly forms is one of the chief causes of tension in many parts of the world today. The particular expression of intolerance known as "antisemitism" is less prominent in our thoughts than it was a few years ago, and for that we should be thankful.

WILLIAM W. SIMPSON

But it ought never to be entirely absent from our memories. The concentration camps and the gas chambers were only the climax of a long and savage story which is one of the darkest blots on the history of Christendom.

In this country one of the men most actively concerned with the problem of prejudice and misunderstanding, and with the positive benefits which can result from greater co-operation between Christian and Jew, is the Reverend William W. Simpson, MA.

Mr. Simpson first became interested in these questions through contact with a Jewish friend in his student days at Cambridge. After ordination as a minister of the Methodist Church, he continued his study of the history and current problems of Jewish-Christian relations.

When appointed to a North London Church situated in the middle of a strong Jewish community, he had ample opportunity to give practical expression to his interests.

The beginnings of the terrible refugee problem, which has not yet been solved, aroused deep concern in William Simpson, and in 1938 he accepted an invitation to help set up the Christian Council for Refugees.

At the start this body was concerned primarily with the so-called "Non-Aryan" Christian victims of Nazi persecution, but very soon it became evident that close collaboration with Jewish organisations was desirable.

CO-OPERATION

William Simpson's experience of working with Jews during this period strengthened his belief in the potentialities of Jewish-Christian co-operation.

Experience gained through working together was also the secret of the success that came to the conference convened in 1941 by William Temple, then Archbishop of York, which set up the Council of Christians and Jews.

When the Council began its work in March, 1942, William Simpson was its General Secretary, and he has occupied that position with ever increasing success since that time.

The Joint Presidents of the Council are the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council and the Chief Rabbi. Its objects are:

"To combat all forms of religious and racial intolerance. To promote mutual understanding and good will between Christians and Jews, and to foster co-operation in educational activities and in social and community service."

The absence of any reference to antisemitism is intentional, for the Council is concerned about every form of racial and religious intolerance, and it believes that Christians and Jews have a responsibility to work together to remedy those deeper disorders of which intolerance is only a symptom.

The principal activities of the Council are educational. It holds meetings and lectures, publishes literature, provides speakers for schools, and organises conferences of teachers and clergy.

Mr. Simpson believes that the "conference method" may well be the most effective way in which the Council, a body with strictly limited resources, can make its influence felt.

Another of its activities has been to hold enquiries into the educational origins of intolerance. The results of a survey of history text books have been published, and a pilot survey of books used in religious instruction has recently been completed.

REFUGEES

The Council is not a political body, and its field of activities lies inside this country, but Mr. Simpson naturally takes every interest in what is happening in the Middle East, more especially since these events have often had repercussions on Jewish-Christian relations in Britain.

His continuing concern for refugees, whatever their race or religion, adds to this interest, and he was present at the two conferences on the Arab refugee problem, organised by the World Council of Churches, and the Near East Christian Council in 1951 and 1956.

The Council of Christians and Jews has called the attention of the United Nations to the great importance of combating the spread of bitterness through the training of refugee teachers.

Mr. Simpson believes that the work of the Council is fundamentally a long term project—as any work of an educational kind must be.

He does not believe that superficial gestures of unity can be substitutes for honest discussion, or for that sympathy which grows out of more complete knowledge and understanding.

In the task which the Council has set itself, a task requiring vision and insight, tact and perseverence, he is well fitted to lead.

A child's life of Gandhi

AS TOLD BY GERTRUDE MURRAY TO THE CHILDREN OF INDIA

Freedom comes at last

Last week we read how careful Gandhi was; he thought that to waste anything was a sin against the poor.

OVER fifty years of Gandhi's life were spent in working for the freedom of India. How his heart must have rejoiced when at last that dream came true.

How much he had suffered during those long years. How many times he had been sent to jail for opposing the foreign Government. How many times he had fasted when all other arguments failed to move people's hearts.

How great he became during those fifty years.

His name was known to the highest and the lowest all over the world. He need only have expressed the wish and grateful Indians would have built him a palace as splendid as any in the world.

But he wanted nothing for himself. All that he had ever asked was freedom for India from the British, kindness for the Harijans from the caste Hindus, and that Hindus and Muslims should live together as brothers.

One of the last acts of his beautiful life was to fast to bring this about.

WHEN at last freedom came, his dear Kasturba was no longer by his side to share his triumph. She had died a little while before. But greatly as he felt her loss, he would not grieve.

He said that when a man or woman had lived and died well, there is no cause for grief. It was when the *living* showed no desire to live well, that his fatherly heart was crushed with sorrow.

When *Indians* killed *Indians*, just because they belonged to different communities, and in the very moment when freedom had been given to *all* Indians—*that* was when his heart was near to breaking.

So in the last year of his life, old and frail, he wandered on foot from village to village, calming the angry, comforting those who had suffered, bringing peace wherever he entered.

Then he began his last great fast, ready to give his life in penance for the sins of his foolish children.

Once more his gentle bravery won the victory over violence, and peace returned.

IT seemed as if at last Gandhi was to enjoy the reward of his years of labour. He had finally overcome the British by love and gentleness, for they had willingly given up the rich land of India without fighting and were now India's friends.

Though in the past they had often thrown him into jail, they now honoured Gandhi as a hero.

All over India the Harijans were allowed to enter the temples at last to worship side by side with their Hindu brothers. This victory has brought happiness to millions who had lived in misery for centuries.

In schools and village centres all over the country Harijans were now learning handicrafts and studying the various sciences.

The spinning wheel, which no one had cared to know about a few years before, now hummed daily in millions of Indian homes. It was bringing clothing to the naked, work to the unemployed, bread to the starving.

Next Week: A bomb is thrown at Gandhi.

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Ethel Mannin reviews a new book about

NASSER'S REGIME

QUITE simply, his book, THE SPHINX AWAKES,* by Judge Gerald Sparrow, is an extremely important work and one of immense courage. Not only does it bring Colonel Nasser's regime in Egypt to life from first-hand knowledge of it, together with a vivid picture of that remarkable man, with his dream of a great Arab Commonwealth, but it tells, fearlessly, the bitter truth about Israel.

The author is neither Fascist nor anti-Semite. He makes it abundantly clear that he detests Fascism, as must any man of good will, and that he has nothing against the Jews as such; and before he had discovered the facts for himself he had been shocked by the "deep and abiding hatred felt by all the Egyptian leaders for the new State of Israel."

Arabs and Jews

When he discovered that the wrongs done to the Arab world by the new State were "too terrible, too numerous, to be either forgotten or forgiven," he was resolved "not to be put off telling the truth of what I found, and, at the same time, to keep detached from the hot, searing wind of prejudice that blows through these Cairo streets."

To this end he studied the whole question, he tells us, as deeply and impartially as he could.

He reminds us that Arabs and Jews had lived side by side harmoniously for centuries in Palestine; even after the second great wave of immigration at the beginning of the century, under the auspices of the newly-initiated Zionist movement with the object of establishing a Jewish "national home" in Palestine, the Jewish settlers "continued to receive a hospitable welcome."

It was only when they began to dispense with and boycott Arab labour—as Ben Gurion candidly admits in his book, *Rebirth and Destiny of a Nation*—that the situation began to change and, especially after the Balfour Declaration, "the Arabs came to see in the expanding ranks of Jewish settlers a threat to their own national existence."

Dr. Weizmann's statement in 1919 that Palestine was ultimately to become "as Jewish as England is English," did not help.

When the United Nations partitioned Palestine they envisaged Arab and Jewish States in which the rights of Jews and Arabs respectively would be guaranteed and observed, and specific provisions to this effect had been included in the Partition Resolution.

Discrimination

But, Judge Sparrow tells us, in direct violation of the elementary principles of human rights and of these specific provisions, "the 175,000-odd Arabs . . . who had stayed behind after the expulsion of the greater majority of their fellow-countrymen have been subjected to patent discrimination, in law as well as in practice."

He quotes William Zukermann in his Jewish Newsletter as pointing out that these Arabs in Israel, "who have lived on that soil for centuries and have never left it, are limited in their rights to acquire citizenship," adding that "a more flagrant case of discrimination is hard to find even in the annals of the chauvinistic twentieth century."

Even those Arabs who do obtain Israeli citizenship are distinguished officially as "Class B. Citizens," and have to carry a special identification card—just as the Jews in Nazi Germany were required to carry their non-Aryan identification, and like the pass system for non-whites in South Africa. The same pass system does in fact apply for the Arabs in Israel, and in Jaffa and other towns the Arabs are concentrated in Arab "Ghettos."

Judge Sparrow goes on to describe the sequestering of Arab lands and property, the refugees ironically classified as "absentees."

Some 880,000 acres of Arab-owned land have been taken over by the Israeli Custodian of Absentee Property from Arabs who had fled from one section of the State to another during the fighting, or had been moved from their villages by the Jewish authorities for "security reasons."

When Judge Sparrow visited the Arab refugee camps—*and there are nearly a million Arabs in such camps*—he was reminded of the four years he spent in a Japanese prison camp, and he "could have cried out to the complacency in Whitehall and in the State Department which allows this great sub-nation to exist in this terrible way. Nor are Britain and America only to blame . . . the United Nations, by a united imaginative effort, could end this living horror. *One of the imminent causes of war would then be removed.*" (The italics are mine.)

"Whatever the United Nations reports say, I know that Egypt and her allies will, some day, go to war with Israel . . . Yet the Egyptians and the Jews have much in common, and while I write these words, the large Jewish population of Egypt, collected mainly in the great cities, is living in peace and personal friendship with its Egyptian neighbours."

He considers that Mr. Hammarskjold's "postponement" of the Egyptian-Israeli conflict was an amazing and great achievement "which received no adequate response in the Press, either in Paris, London or New York." He speaks with similar admiration of Count Bernadotte, "that great and good man" assassinated by a Jewish terrorist clique.

This chapter is vital to an understanding of what lies behind the Egyptian-Israeli conflict, as is the chapter entitled, simply, "The Canal," and the following one entitled "The High Dam" provides the background for the Canal crisis.

Ambitious dictator

The author brought back with him from Egypt "an impression of a dictator with limitless energy and ambition, backed by comrades who shared his vision. Would the warm, loquacious, sensitive people of the new Egypt ever be friends with the reserved, shrewd people of my own country? Would the past ever be blotted out?

"I thought that there was a chance the two peoples might come together, but the initiative would have to come from us. We should have to drop all our prejudices. We should have to forget that we were recently Lords in Egypt. One of our leaders would have to go there and say, quite simply, 'Let us be friends.'"

The book, besides being extremly readable, contains some useful appendices, and Colonel Nasser's "Testament" in full, which the author describes as "the story of the revolution developing in the mind and heart of a man."

It is a long time since I have been as excited over any book as this one. The author is to be congratulated on his courage and honesty in writing it and the publishers on getting it out so expeditiously at this time.

*Robert Hale, Ltd., London, 20s. net. Illustrated.

SYBIL MORRISON
IN
HYDE PARK
Sunday 6 January, 4 p.m.
Supported by the Pacifist Youth Action Group

Going on a work camp next year?

If this article arouses your interest you can make further enquiries at Stand No.4 at the Schoolboys' Exhibition.

THE work camp movement was started shortly after the First World War by Pierre Ceresole and several companions of different nationalities who banded together to do constructive manual work as a positive contribution to peace.

From the modest beginnings of these few men grew the Service Civil International and the whole complex of the modern workcamp movement.

The idea spread rapidly between the wars, especially to the United States, but it is only since World War II that it has really caught the imagination of young people throughout the world.

In 1955, 150,000 people took part in work camps all over the world, more than half of them in Asia.

Workcamps are made up of approximately 20 to 25 volunteers, often of different nationalities, with a leader and co-leader or caterer, and last anything from 2-8 weeks. Most organisations encourage volunteers to stay for the whole period if possible.

They take as their projects all sorts of different tasks, but usually they all have one thing in common; the work is either unskilled (often solely manual labour) or semi-skilled, and such that any healthy person can perform it.

To help the community

Projects vary from simple building operations and road construction work to house-painting and decorating, and, sometimes, work with children in holiday camps and playgrounds.

All the projects are chosen for their value to the community which they serve (either directly, where a specified need is filled, such as the redecoration of a children's home or construction work in areas laid waste by avalanche, or indirectly, for example, where a community centre is built for a community that shows signs of disintegrating).

All projects are carefully chosen so that nobody is put out of work because of the campers, and a project is not attempted which is normally carried out by paid labour.

The internal organisation of a workcamp may differ considerably from organisation to organisation, but this is largely a difference of emphasis and there are certain things common to most camps.

Men will usually be expected to do their share of work in the kitchen, girls to take a full part in the work programme—and indeed are often very indignant if they are not allowed to do so.

The campers are usually responsible for their own cooking, cleaning and other chores.

The camps are run by democratic methods, a house-meeting of the whole camp deciding on problems about the project, the running of the camp and spare-time activities.

Discussions are an important aspect of camp life, organised and unorganised, and a considerable part of the camp's spare-time programme is often devoted to making contact with the local inhabitants and trying to build a constructive relationship with them.

What, then, has a workcamp to offer that other communal activities do not provide?

One of the most frequent questions asked of a workcamper is, "What is the point of working for nothing?" or "Go to a camp in your holidays, by all means, but why work if you don't have to?"

The outsider either thinks work campers are crazy, or else a group of high-minded people grimly "doing good" by working during their holidays for some worthy cause. Both of these conceptions are wrong.

As any one who has been to a work camp will tell you, it is primarily an unbelievably happy experience, although its quality is difficult to convey in words.

Perhaps it is compounded of three qualities: firstly, the companionship with the other campers from different nations; secondly, the becoming a part of the life of the community which the camp is serving; and thirdly, the work, which, as well as providing a common—and worthwhile—cause for the camp, helps to cement the companionship by forcing the campers to work together to overcome difficulties, and opens a way into the life of the community which might otherwise be closed to outsiders.—MICHAEL STEPHENSON.

RITCHIE CALDER

★ FROM PAGE FIVE

But the king of that jungle was one whom Kipling never recognised—the little mosquito.

It was he, as the carrier of malaria, who had driven out the peasants who had once cultivated that land. With DDT insecticide the mosquito in turn has been conquered and thousands of square miles of jungle has been reclaimed.

On a third of my journeys, in the Frozen North, I saw the beginnings of an experiment which can extend the frontiers of agriculture to to the Arctic Ocean. One of the beneficial results of atomic energy is that plants can be treated with radiation and new types of plants can be created.

Scientists can create grains and vegetables which will cheat the frost and grow to quick maturity in the short Arctic summer with its twenty-four hours daylight.

And, of course, with the power which we can wrest from the atom, we can provide the energy for industry, which is so badly needed if the people of the under-developed countries are to be freed from their poverty.

There are many regions of the world which are inaccessible except by air. They are far from railways, or roads, or pipelines which are needed to supply coal or oil.

But it is possible to transport atomic reactors by aircraft to provide the furnaces for electricity generating stations. Once the reactor is assembled, the fuel is no problem. Only occasionaly does it have to be replenished and then in bulks with which aircraft can easily cope.

So we could create "industrial oases"—self-sufficient communities. This is not science-fiction. This is something we could do if the world was sensible.

If the nations were to devote as much money and as much ingenuity as they do to military preparations, we could transform the world in a generation.

Interview with Don Murray

□ FROM PAGE ONE

Just before he had to leave to fulfill last-minute responsibilities on his departure from London, I asked if he had anything to say about the importance of this kind of work in relation to his pacifist principles and the problems of the world today.

He knew clearly what he wanted to say:

"I think that in the later years, the course of pacifism, especially in a world of huge power politics, is always difficult and may seem sometimes impossible.

"But the understanding and the co-operation that some nations, including Great Britain and America, have given to conscientious objectors in their international service work, gives a glimpse of the possibility at last of a future wherein pacifist service units might be given official governmental support just as the armed forces are supported.

"Statements of such leaders like Mr. Stevenson in America that in this age of modern weapons, a manpower draft is no longer needed, makes one think that perhaps a portion of the manpower of nations who find war odious but perhaps shy away from the 'extreme' of conscientious objection, would find a way to serve in some constructive social programme with full governmental support."

Don Murray impressed me as a serious, but pleasant young man who accomplishes what he sets out to do.

He is the kind of person whom one would expect and hope to find in a volunteer service project at Kassel, Germany, or among the refugees at Naples; equally at home with a wheelbarrow of bricks, digging a ditch, comforting a woman so long in a refugee camp she was losing hope, discussing the validity of the pacifist position, or humming the hymns of Christmas.

One is grateful that in the midst of Hollywood "success" he remains that kind of young man.

CYPRUS

● FROM PAGE THREE

statements made in this letter, for no-one knows what the consequences might be.

May we hope that, in the interests not only of Press freedom but of opening the way to a favourable reception of the new Constitution, you will press for the abolition of this unnecessary, ill-advised and ill-timed decree?

The text of a protest to the authorities by the two English editors in Cyprus is enclosed. With it I venture to send a folder which refers to my belief "that no time must be lost if Cyprus is to be in future years a secure Mediterranean base and a contented partner in the Commonwealth."

Yours sincerely,
CHARLES FOLEY,
Editor.

DIARY

As this is a free service, we reserve the right to select for publication notices sent in. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:
1. Send notices to arrive not later than Monday morning.
2. Include: Date, **TOWN, Time, Place** (hall, street); nature of event; speakers, organisers (and secretary's address)

Every week!

SATURDAYS AND SUNDAYS

LONDON: Weekend Workcamps, cleaning and redecorating the homes of old-age pensioners. IVSP, 19 Pembridge Villas, W.11.

SUNDAYS

HYDE PARK: 4 p.m.; Pacifist Youth Action Group. Every Sunday. PYAG.

MONDAYS

SHIPLEY: 7.15 p.m.; Shipley Group in new premises in Labour Party Rooms, Westgate, Shipley.

TUESDAYS

MANCHESTER: 1-2 p.m.; Deansgate Blitz site. Christian pacifist open-air mtg. Local Methodist ministers and others. MPF.

WEDNESDAYS

KIDBROOKE: 8 p.m.; 141 Woolacombe Rd. Discussion, music, radio, etc.

THURSDAYS

LEYTONSTONE: 8 p.m.; Friends Mtg. Ho., Bush Road. E.10 and E.11 Group. PPU.

LONDON, W.C.1: 1.15-1.45 p.m.; Church of St. George the Martyr, Queen St. Weekly lunch-hour Service of Intercession for World Peace. Conducted by Clergy and laymen of different denominations.

LONDON, W.C.1: 7.30 p.m.; Dick Sheppard Ho., 6 Endsleigh St. Mtg. on Dec. 20; no further mtg. until Jan. 10. PYAG.

Saturday, December 29

LONDON, N.5: Stoenoven Ho., 16 Aberdeen Rd., Highbury. 12.15 p.m.; Sung Eucharist. 1.15 p.m.; Lunch (2s. 6d.—apply in advance). 3 p.m.; Short prayers for peace. 4 p.m.; Public mtg. 5 p.m.; Tea. (1s. each.) 6 p.m.; Prayers for peace with hymns and address. 8 p.m.; Carols for Peace. Crusade of Prayer for Peace and Religion Commission Peace Pledge Union.

Saturday, January 5

BIRMINGHAM: 3 p.m.; "The Beehive", Bishopsgate St. (off Broad St.). Christmas Party. Folk dancing, sketches, etc. West Midlands Area. PPU.

Sunday, January 6

BELFAST: 3.30 p.m.; Friends Mtg. Ho. Richard K. Ullmann (Lecturer Friends College, Woodbrooke, Birmingham), "The Christian Attitude to the War on Want." Fellowship of Reconciliation.

LONDON: 4 p.m.; Sybil Morrison, Pacifist Youth Action Group.

NB is your newsagent displaying Peace News?

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SCHOOL-BOYS! TO ARMS!

By Sybil Morrison

SCENE: Outside Labour Exchange Registration Day

TOM: Awful having to queue for something you don't want to do, isn't it?

DICK: Yes, you're right. I daresay none of this lot really want to be soldiers.

HARRY: I'm not going to be one.

TOM: How d'ye mean?

HARRY: I'm going to register as a Conscientious Objector.

TOM and DICK together: What's that? Won't fight, eh?

HARRY: I think its wrong to kill.

DICK: Well, so do I, but that's different from learning to fight in case there's a war, surely?

HARRY: Killing is killing whether its a war or plain murder.

TOM: But you have to defend your country.

HARRY: Do you mean even if my country's wrong?

TOM: Oh, well, you can't know all about that, can you—the rights and wrongs I mean—you just have to do what you're told.

HARRY: I don't think I have to do something wrong whoever tells me.

DICK: Well, surely the Government knows better than you?

HARRY: I don't really see why they should; anyway, I only know it is wrong to kill and I'm not going to do it.

TOM: But if we were attacked?

HARRY: Yes, I know there's that, but my Dad says that nations only attack each other because they all own armaments, and if they didn't have any they wouldn't and couldn't attack each other.

DICK: I never thought of that, but there's a catch somewhere. Everyone would have to agree not to have them at the same time to make it safe.

HARRY: But we don't all wait to do what is right until everyone else does what is right. If I waited to be punctual at my office until everyone else was punctual I'd wait!!

TOM: All right, you'd wait. But you can't wait if someone's coming to biff you one.

HARRY: Oh. I don't know; why not? If he saw I wasn't going to hit him he might stop, and if he didn't stop what would he have gained? What did he want to hit me for, anyway?

TOM and DICK together: You'd annoyed him most likely—you're annoying me! You'd got something he wanted.

HARRY: But I wouldn't have annoyed him on purpose, and he would surely give me a chance to explain? I'm sorry if I'm annoying *you*, but it wouldn't settle who's right if you knocked me down. And if I've got something he wants perhaps we could arrange to share. Anything would be better than killing each other.

DICK: Blimey! You'd lie down and let a bully trample on you?

HARRY: No, I wouldn't do that. I hope I'd stand firm.

TOM: Ah, "turn the other cheek," I suppose?

HARRY: Yes, if I were brave enough I'd do that.

TOM: *Brave* enough! Ha! Ha!

HARRY: Well, I think you'd have to be very brave indeed not to just hit back if someone struck you.

DICK: Well I think it's cowardly. No one would be a hero who did that.

HARRY: Actually there are a lot of people who are looked upon as heroes today who have refused to fight. There's William Penn for instance.

TOM: Who's he?

HARRY: He was a Quaker. The State of Pennsylvania in America was named after him.

TOM: Yes, but what did he do?

HARRY: The colonists and Red Indians in that part of America had been attacking and killing each other and no one dared go about without a gun. But William Penn persuaded them to give up their arms, and he ruled over them all without any arms.

DICK: How did he do that?

HARRY: He went out and faced the Indians, holding out his hands to show he had no weapons, and induced them to trust him just because he didn't carry a gun.

TOM: D'ye mean they never attacked him?

HARRY: Yes. You see they had thought the colonists wanted all their land and meant to destroy them; when they realised there were no longer any guns and that the colonists wished to live peacefully with them, they were perfectly willing to do so.

TOM: I wouldn't like to try that with the Soviet Union. I'd sooner have a gun.

HARRY: That's just it, you see. You'd sooner have a gun, and so would they, and so you both have guns and someday you'll both let them off. Someone has got to start the new way of not having guns, and I just want to be one of those who show the way, so I'm not going to have a gun.

DICK: But that's all very well, it sounds wonderful, but you've *got* to register, and then you've *got* to serve in the armed forces for two years.

HARRY: You haven't *got* to. If you really hate the idea of killing no one can force you to. You can register now as a conscientious objector.

DICK: What happens then?

HARRY: You make a written application to the Tribunal saying why you can't go into the forces, and a few weeks later you are called before the Tribunal.

DICK: What do you do then?

HARRY: They question you about what you have said in your statement.

TOM: Sounds pretty grim. Do you have to go alone?

HARRY: No, you can take people with you who know you and can tell the Tribunal what they know about your views, and who can testify to your sincerity.

DICK: But don't you have to be a Quaker, or something like that to get exemption?

HARRY: Oh, no. You don't have to be anything in particular. You are entitled to exemption if you can show the Tribunal that you really have a conscientious objection, whether your beliefs are religious or not

TOM: D'ye mean if the Tribunal believes you're sincere that you just get off and go back to your job?

HARRY: It doesn't always work like that. They *could* exempt you completely, but they don't very often do that. It is much more usual to exempt you on condition that you work on the land or in a hospital for two years and sixty days. Or they may exempt you only from combatant duties, which means you would be called up for the Army in the ordinary way, but would not have to use weapons.

DICK: And what happens if they don't agree that you're sincere?

HARRY: You can appeal against their decision before another Tribunal.

DICK: And if they still say you're not?

HARRY: Well, I suppose that's where the real test begins. If you don't go for the medical examination which you have to take before you are called up, then you can be sent to prison for as long as twelve months.

TOM: Prison! You don't mean there are chaps like us in prison because they have your ideas about all this?

HARRY: Yes, some of them are, but, of course, they don't all get as much as twelve months, and some accept a condition.

DICK: What are *you* going to do?

HARRY: I hope I'm going to convince them. But if not I hope I'm going to be brave enough to go to prison.

DICK: I wish I'd known about it before. Its too late now when I haven't had time to think about it.

HARRY: You can still ask to be registered as a CO any time up to the time you are called for a medical examination.

TOM: Oh. well *I'm* just going to get on with it.

DICK: I shall think about it.

HARRY: Perhaps we'll meet in Wormwood Scrubbs yet.

DICK: I'm half beginning to hope so. Goodbye.

HARRY: Goodbye, good luck.

TOM: Goodbye, good luck.

A break in the colour bar

THROUGHOUT the continent of Africa, there have arisen, here and there, white men and women big enough to ignore their governments, to defy the colour bar, to show courage where courage hurts.

One such is Mrs. G. G. Coleman, creator of the Little Theatre of Bulawayo, which inaugurated and sponsored the African Eisteddfodau; creator more recently of the Alpha Secondary School for Africans: two ventures, both unique of their kind, standing in sharp relief against the background of the colour bar.

At present on a visit to this country she gave, in an interview with Peace News, some impressions of life in Southern Rhodesia.

"Things for the African are no better since Federation; the colour bar is everywhere, as in South Africa, but it is more insidious. There is the hollow pretence of partnership."

The African in Southern Rhodesia could enter no restaurant, hotel, cinema or place of entertainment; he slept eight, ten or even fifteen in a room with no privacy; his wages, perhaps £3 or £4 a month were a bare subsistance.

The selected African, chosen and trained to take charge of an African school received after training £25 a month; the white man doing the same work received £80–£100 a month.

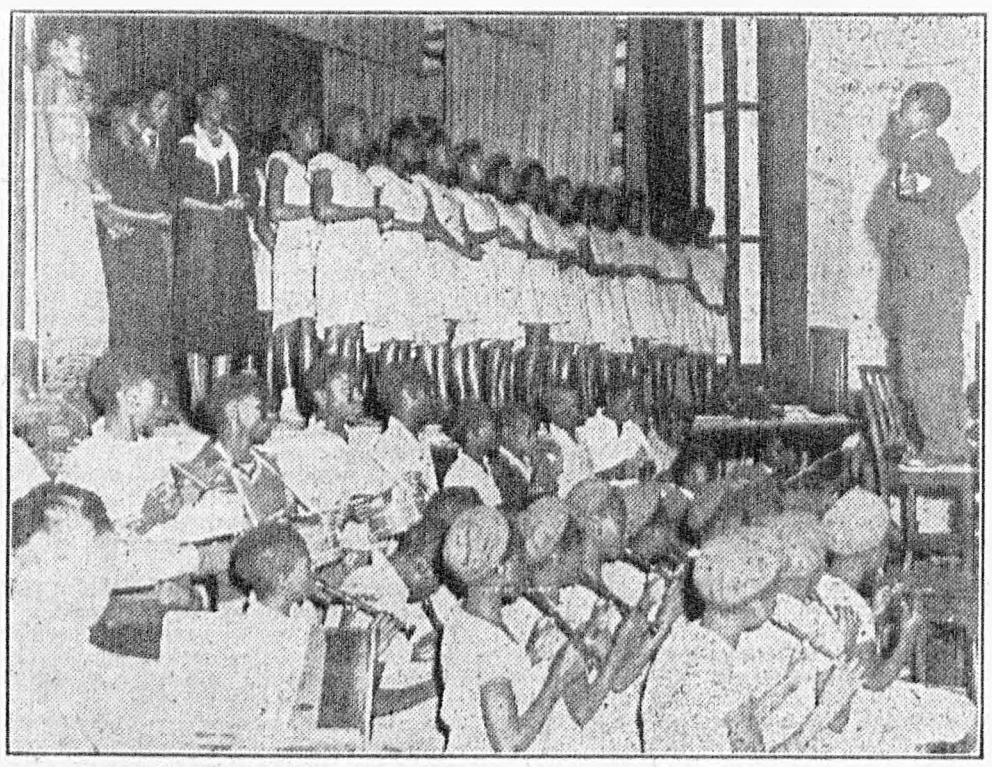
For white children there was compulsory free education; fees had been introduced into secondary schools for African children. There were no secondary evening schools, or facilities for the education of Adult Africans. To the European the adult African, whatever his capabilities, would always remain "boy."

A visit from Dame Sybil Thorndike and her husband, Sir Lewis Casson.

Yet today the whole range of dramatic literature, Eastern and Western, have been placed within the reach of African talent at the Little Theatre Bulawayo. The Nativity Play, the Death of the Buddha, Romeo and Juliet, Abraham Lincoln, Cry the Beloved Country. These works, and many more, have come to life upon its stage.

"I had always been interested in drama" said Mrs. Coleman, "The Africans are such wonderful natural actors. The Little Theatre just grew."

Today, between 6 and 9 p.m. one hundred and twenty African students, young men and women between the ages of 16 and 40, after a heavy days work, with perhaps five miles or more to cycle at each end, crowd to the Alpha Secondary School for study.



In rooms of a Primary School lent by the Educational authorities—this is the extent of official help given—with the assistance of an entirely voluntary staff of 24, mainly Europeans, they work eagerly through the Junior Certificate and matriculation syllabus. Some take the examination; some pass; but more important is the development of the innate qualities and abilities of the African, and the opening of his vision to a wider culture.

"Some Africans asked me to give them lessons in English," she explained, "and so in a very small room, with little light, no blackboard, and very primitive conditions it happened." It is the only school of its kind in the Federation."

But overshadowing all things is the colour bar.

She recalled a visit to one of the cinemas in Southern Rhodesia. A few seats are reserved for Coloureds and Indians; none are reserved for Africans.

She and her daughter, sitting with some coloured friends in these seats, were informed that they would be ejected by the police.

Quietly, with sly humour, she picked up the theatre telephone, dialled the police number, and said politely: "Would you please come to eject us as soon as you are able; we are tired and wish to go home."

The African in the Federation had little hope of relief, or redress, through official channels. Strike action, taken recently in the Northern Rhodesian Copperbelt, had resulted in the use of tear-gas against non-violent strikers, widespread panic, more than one hundred injuries, and a further lowering of wages for many.

Questioned concerning the cost to herself of the stand she was taking, she replied with a smile and characteristic self-effacement: "I wouldn't anyway wish to join in the cocktail parties."

A sense of disappointment, depression and even despondency had possessed her while in Britain. The complacency, smugness and ineffectiveness of the life she saw around her made her long to return to the students whose affectionate letters she treasured.

An opening to great adventure lies in Africa; great things can still be be done, if there are people great enough to do.

Several of Mrs. Coleman's African students would like to have a British pen-friend. Mrs. Coleman would like to hear from students or young people who could correspond. She would also be willing to address small meetings, or give fire-side talks on conditions in the Federation of Central Africa during her stay in Britain. Her address is: 62 Carlyon Avenue, South Harrow. 'Phone Byron 3339.

OLWEN BATTERSBY

LEFT: *"Romeo and Juliet."* TOP: *One of the many bands at the Eisteddfod.* RIGHT (*Top*): *A Little Theatre production of "Abraham Lincoln"*; (*Bottom*): *A visiting member of the Covent Garden Opera Company presents a team trophy. Mrs. Coleman is on the left.*

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Registered as a newspaper. Entered as second-class matter at post office, Boston, USA. Published from 3 Blackfriars Rd., London, S.E.1, by Peace News Ltd. Printed by Fish & Cook Ltd. (T.U.), 135 Fenchurch Rd., London, E.C.3.